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ADDRESS,

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An Important Subject.

A few days ago the following letter was received at this office, which refers to a very important subject, and one which is difficult to define, and still more difficult to put into practice:

MARCH 9, 1885.

DEAR BRETHREN: Your envelope, containing slips, inquiring whether I cannot get you subscribers here, just received.

This brings up a subject concerning which I have thought of writing you for some time past, and that is, do you not think it would be a better policy to now abandon the practice of referring to any of our past church difficulties in the columns of the EVANGELIST? Let us bury the hatchet. I am as much progressive in spirit as any of you, but I really believe this frequent reference to our difficulties will not have a salutary effect on the cause at this late date. Of course, I have sufficient acquaintance with the life of an editor to know that it is hard to meet the ideas of all your readers, and that advice is cheap, but do you not think it would be a wiser plan to eliminate from your correspondence all reference to our troubles, and endeavor to make the paper high-toned, discussing subjects of church extension, evolving better methods or plans for missionary work, and the like?

I live in a community here where the "Dunkards" are as unknown as they are to the cannibals on the Fiji Islands. I have endeavored to explain our practices to some as best I was able, and they seemed quite interested, or at least curious; but I have withheld the EVANGELIST from them because of the frequent reference to our church troubles. My friends reading that matter would, of course, make inquiries of me, and I should dislike very much to be obliged to enter into the disagreeable explanation.

These are my thoughts on the matter, and if I have taken undue liberty in calling your attention to this subject, I beg pardon.

Please let me have your views on the subject. Yours fraternally,

H.

There are many who entertain the same views about the matter in question that our correspondent does, and wish that the time would soon come when the fighting armor might be quietly laid down, and the exclusive cultivation of religious peace occupy the minds and hearts of the Brotherhood; and this condition is desired by us as well as our brethren, and we shall hail the day when the character of the EVANGELIST can be made to fill the ideal of our western brother.

But the vigor with which he writes his sentiments, is evidence that he is a man of the field; a man who understands his own situation, rights and privileges, and, moreover, we venture to state, that he would resist any intrusion upon premises that might interfere with his prerogatives as a civilian, gentleman or Christian.

The combative disposition has been planted in the human character for a noble purpose by the all-wise Creator, and when our character, integrity, rights or privileges are assailed, it rises up in defense of that which has been inherited, as equal members of a common Fatherhood; and neither the Gospel of Christ nor the dignity of manhood forbids the legitimate use of the power.

It is perfectly natural for the Brethren, in their correspondence, to refer to the Annual Meeting branch of the Tunker church. What men work at, think about, are interested in and talk about, they write about; and to them it would be a work

of extreme difficulty to eliminate from their correspondence everything that might arouse curiosity in the mind of the uninformed and disinterested reader, and if we would exercise our privileges to the full extent in that direction, many communications would be rendered unintelligible, incomplete and unsatisfactory to the writer and the majority of the readers.

Our brother is away in an isolated and undisturbed field and is not affected with the contagion as those are who have stood in the front wave of the revolution that has been raging in the confines of the Tunker Church; and from this standpoint and without the fire which enthuses many a brother's heart who is hand and soul in the contest, the scene, to him, has an unpleasant aspect, if not an unchristian appearance.

The fact is the opposition is relentless in its persecution, and every advantage is readily taken to place our people at a disadvantage and weaken the Cause which they represent and its influence for good, and misrepresentation and falsehood must be corrected. The Scriptures make it obligatory upon the Christian to defend his works—let not your good be evil spoken of.

The whole Christian life, is a life of warring. Sin, the flesh and the adversary are opposed to all righteousness, and the earth is the battle ground where victory must be scored or defeat sustained. Christ declares of himself that he came not to send peace on earth, but a sword, and to set at variance family associates, and occasion enemies in the same household. This is done, not by making some members of the household wicked, but by making some one righteous, whose light exposes the wickedness of the unsanctified members. But we are not wrestling against flesh and blood, in this case, but against principalities and powers that seek to take away our Christian liberty and the privilege of worshipping God as he has directed in his written Word; and when we do this, we do nothing more than Christ did for us. His warfare was not with carnal weapons—neither is ours—but He assailed the adversaries of truth and broke down the traditions of the elders, with language that was at once severe and comprehensive; and the fact that his mission was intended for the whole world did not deter him from stating the truth about the rulers of the Jews.

We are in the contest now, and we must beg the kindly indulgence of our western brother, the many peace-loving sisters who comprise a good portion of our constituency, and our well-wishers everywhere who are not agitated as we, until the powers are rebuked that sought to glory in our flesh by arbitrary and unscriptural dictation in matters of personal habit and customs of dress, when we will return to the cultivation of innocency in the liberty of Gospel independence in which we will gladly welcome our brother and correspondent as a co worker to the glory and honor of God and our Lord.

Non Constat.

The article "Not for Sale," in this number has no signature attached. The writer decided that it would not be expedient

to publish it although he attests to its truth. We put it in type before his notice of revocation was received, and we publish it on our own responsibility.

It is an interesting communication in several respects, and is a true index to the writer's heart—at least we believe it is—and exhibits a devotion to principle amidst temptations and inducements, that is, indeed, worthy of a true soldier of the Cross, and a follower of Christ. Such obedience to the dictates of conscience cannot fail to arouse thoughts of admiration and fill the soul with strength, and it shall not go unrewarded. Even in the saddest hour and amid earthly affliction, there is a great comfort in the thought of closing the mortal career with a conscience void of offense, and a tongue ready to exclaim, "I have fought a good fight; I have finished my course; I have kept the faith."

Pressure may be effective, if brought to bear upon the untrue man; but the one who stands faithfully at his post, will not surrender even though flames torture him.

Another subject of interest touched upon in the communication, is the difference of ability that persons possess. The brother declares himself to be a financial failure; unadapted to the pursuit of money making. This may be true or it may not be true; but one thing is sure: few men can be successful in a variety of professions and associations. The devoted student of the Bible has little time to make money: and for this reason his natural wants should be supplied by those who partake of his provision in the Scriptural sphere. It requires more Christian manhood, grace, and severe philanthropy than many have to spare, to spend time, money, strength and deprive wife and children of luxuries which associates possess and enjoy, to preach the Gospel to others, and hear in return stories of bad management, I told him so, etc.

May Quaker prayers be made for the brother—they mean corn and flour and meat for the hungry—and may God give us all hearts of genuine liberality toward one another, and the Christian patriotism that will enable us to stand by our colors till the last!

The Keepers of the Unspeakable Riches.

The doctrine that whatever is, is right, seems to be manifestly false, and unworthy of our attention as a proposition of investigation; but there have been many things in the world which served a most useful purpose, and they receive nothing but condemnation from modern pens and tongues.

One of those is the Monastery. It is seldom that that institution and its lone inhabitant receive the credit that they deserve, but they are no longer necessary. As an existing institution the monastery would be an excrescence as a part of any religious system. But it was not so in the dark ages. During that long period of intellectual darkness, when the sun of knowledge seemed to have set forever, and there were only a few scattered stars of intellectual light; the monk, in his silent

cloister off in the sheltered retreat, watched over the intellectual and divine lore that previous ages and God had intrusted to his keeping. To the archives of the monastery modern ages are indebted for the writings of the early moralists and philosophers; to the monk we are indebted for the preservation of the Bible, the Old Testament and the New, in their original purity, and they kept them with a jealous eye, in secret, while wars and famine, destructive floods and raging fires prevailed around; and there they were found when Eternal Omnipotence decided to dawn a new intellectual and religious era. One of the most valuable manuscripts of the New Testament was used as a stool in a cloister. The art of reading it was lost, but the mysterious workings of God were there and it was preserved and made of very little value as an article belonging to the institution and became easy prey to the enlightened seeker after the written Word of the heavenly Father.

For the philosophies and ethics of antiquity, other than the Bible, Christians are not under such a debt of reverence to those institutions; but for preserving the words of life and everlasting happiness, all should reverence them as a creation of God's, for handing to subsequent generations that which is able to make men wise unto salvation.

The Truth, it is true, was kept in the Vatican of Rome, but it was sealed against the scholar, and has remained sealed unto this day. The Pope, the embodiment of assumed omnipotence, carried the key, and had that been the only Scriptures, the world would yet be ignorant regarding the teachings of the sinner's Friend.

The Cost of Religion.

The remark is frequently made by men who have no interest in religion, that, with all the preaching, praying and expense the world is becoming more wicked as time passes.

The question is not to be discussed here, whether the world is becoming more wicked or not; but according to the law of relation, nothing else can be expected.

The cost of the maintenance of religion in the United States is estimated at one-half a cent per annum for each individual, besides salaries to ministers, which amounts to about thirteen cents. Think about it. There is paid annually in the United States about nine hundred million dollars for intoxicating drinks, an average of seventeen dollars to each inhabitant; and the beverages are little more than an ally to the power of darkness.

The last census shows that 33,163 lawyers receive \$35,000,000 annually, while 37,000 ministers receive only \$6,000,000. Even \$5,000,000 is spent every year to support the dogs of the country.

No wonder the world appears to be growing more wicked.

The Trustee Meeting.

The trustees of Ashland College had a pleasant and harmonious meeting Thursday Feb. 25. The principal question for consideration was the selection of a faculty for the ensuing year.

This was a very important

and responsible duty, and the trustees perhaps never were more solemnly impressed with the responsibility of their task than they were upon this occasion. The meeting was opened by an earnest and impressive prayer by Eld. Holsinger, asking for the guidance of the divine wisdom in the important work under consideration, after which the main business of the Meeting was duly considered and disposed of with entire unanimity.

The new faculty could not be immediately heard from as to the matter of their acceptance; hence the delay of this report. We can now, however, announce that the faculty for the next year will be H. F. Hixson, Mrs. H. F. Hixson, W. C. Perry, Mrs. W. C. Perry and U. D. Gnagey, all members of the Brethren church and highly qualified for the positions they are to fill. Bro. Holsinger has rented the Boarding Hall for another year and will continue the canvass of the church in behalf of the College. The finances were arranged so as to give him more time to raise the money needed, to lift the debt.

We sometimes wonder whether the *Messenger's* silence policy toward the Brethren is not a severe policy.

The General Assembly's German Theological School at Dubuque, Iowa, in its three departments, Academic, Collegiate and Theological, has twenty eight students all Germans and candidates for the ministry.

A war between Russia and England is one of the possibilities of the future. These are the two leading powers of Europe, and if they should plunge into a general war, the geography of Europe would likely undergo a great change.

This seems like an exaggeration yet it may be true: A Hartford man, now aged 80 years, who has been an inveterate smoker for 67 years, has kept close account of the cost, and places the amount at \$200,000, which he might have now laid to his credit had he invested every six months and placed at compound interest the sums he expended in cigars.

At the regular monthly meeting of the managers of the American Bible Society, held on the 5th inst., a communication was received from the State Department at Washington, giving reason to hope that restrictions imposed on the sale of the Scriptures by the provincial authorities at Erzroom will be removed, through the intervention of Gen. Wallace, American Minister to Turkey.

The descendants of the Hugonots in Holland, Switzerland and Germany are making arrangements to celebrate the 18th of October, the Bi-centenary of the Revocation of the edict of Nantes, by which their ancestors were driven out of France and found a warm reception in those countries. Doubtless the same recognition of this great event in the history of Protestantism, and of the religious world will be made in this country, where the refugees proved the salt of our land and its people, and where their descendants preserve the noble characteristics of their forefathers.